A

THEOLOGICAL

COMMON-PLACE BOOK.

WITH

A Copious Index.

BY THE

REV. THOMAS W. COIT, D.D., LL.D.,

RECTOR OF ST. PAUL'S CHURCH, TROY, NEW YORK.

Third Edition.

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PREFACE TO THE THIRD EDITION.

It is now just a quarter of a century, since the first edition of this Common-Place Book was issued: and it has long been out of print. The author has been asked for it, again and again; but, for reasons with which it is unnecessary to trouble the public, a third edition has not been attempted until now. The plan and purpose of the book, having been sufficiently explained in the first and second prefaces, need no further illustration here. The index has been greatly enlarged; but any one who still finds it inadequate to his wants, can easily insert an occasional article with his pen. Had the suggestions of Ravanelli's Bibliotheca Sacra been followed, in many instances, as they have been in a few, the index would have been enlarged still more. Ravanelli's book is, indeed, what it claims to be, a genuine Thesaurus for students. Though it dates from 1650, its scholarly, discriminating and accurate learning, render its two thousand folio pages not unworthy of translation and reprint even at the present day. It is, moreover, consistently Protestant.

The experience of years, in the use of this book, has suggested two or three hints, which may, perhaps, not be unacceptable to students, in addition to those made already.

It will be found much more convenient, to devote half a dozen adjoining pages (more or less) to leading subjects, such as God, Christianity, Church, Heresy, etc.; instead of confining them to one page, and letting such subjects run into two or three successive books. A reference will not then have to be hunted for; as it might be, when the same subject has been extended into several volumes.

If a subject has to be thus extended, it will be a help to the memory to put it upon the same page, or pages, which it occupied in a preceding volume. Thus, if Christianity is on p. 30, etc., in vol. i., it will be best to put it on p. 30, etc., in vol. ii.

It will be exceedingly convenient, to have the index to vol. i., an index for *all* succeeding volumes, as well as for itself. This is easily done, by adding with the pen the references to any given subject in other volumes. Thus, in my own vol. i., I find under the article Heresy, besides the number 155, an addition of iii., 217; iv., 217. By this I know, at a glance, that *all* the references upon Heresy, contained in my common-place books, may be found on p. 115, vol. i.; p. 217, vol. iii.; and p. 217, vol. iv. My first index thus saves me the trouble of examining two more. I do not mean by this, that the indexes to the other volumes are not to be used at all; but, simply, that the *first* index should be made a *general* index.

T. W. C.

Troy, New York, *Jan.* 23, 1857.

P. S. A few Greek titles are inserted in the index, in Greek type; and a few others, from foreign tongues, in italics.

PREFACE TO THE FIRST EDITION.

It is a waste of time to copy passages from authors whom we may consult when we please. What, then, is the use of a Common-Place Book? Little, or none, for such a purpose. But, if we may always *read* the passages we deem important, in a printed volume, as well as in our own handwriting, can we always *find* just the passages we want? No, most truly, as many have experienced to their sorrow and vexation.

Now, to aid one in finding such passages, is the simple and benevolent design, of the "Theological Common-Place Book." Its chief use is to consist in becoming a *general index* to the passages to which a Theologian may wish to preserve a clue. It is intended, not for a reservoir of mere extracts, but for a reservoir of references. Instead of making a reference on the blank leaves of a book, where it may be forgotten, or on loose scraps of paper, which may be misplaced, or lost, with this volume at hand, one can place it where it will be safely preserved, and always tangible. So far, therefore, will this volume be from consuming time, that it will help greatly to economize it. No one can read systematically and carefully, in a science of such wide extent and uncounted relations as Theology, and not accumulate references. How shall they be laid up so as to be producible at a moment's warning, amid a rapid career of thought, and before the vigor gathered and concentrated for the toil of composition, shall (as matter much less ethereal is said to do) make itself wings and fly away? To the faithful and devoted student, who knows the value of time, and the "weariness of the flesh," in hunting for authorities, this is a very practical and serious question. To such an one this volume, it is thought, must supply an important deficiency in the apparatus of study, and, it is hoped, will be found adequate to his wants.

There are also one or two purposes, well worth consideration, which the use of this book may indirectly promote.

It may help a student gradually to systematize his acquirements. He cannot enter a reference, under a particular head, without recording mentally the bearing and design of the subject which has suggested it, in connection with some others,—perhaps with many. The habit of observing relations, and impressing them on the mind, is invaluable. It is a tact to which philosophers have not unfrequently owed their eminence.

The mere turning over the pages of this index, and pausing here and there upon titles which cover them, will not be without its advantage. It will teach a student that which, in this era and country, it is so necessary for him to perceive with clearness and feel with force, the comprehensiveness of Theology.

Young men are sometimes in a hurry to commence their professional labors. When "the fit is on them," let them resort to this long (and it might easily have been longer) index, and ask themselves, *first*, how much they know, and *next*, how much they *ought* to know, concerning the subjects which its columns suggest.

Cambridge, Massachusetts, *Jan.* 23, 1832.

N. B. In using this Common-Place Book, it will be of no consequence where an entry respecting any given subject is made. All that is necessary, will be, to mark the page, (or pages, if entries be made in more than one place,) opposite the proper caption in the index.

PREFACE TO THE SECOND EDITION.

It is highly gratifying to believe, from assurances often repeated by gentleman of respectability and talent, that this Theological Common-Place Book has proved an acceptable and useful publication. Considerable exertions have been made, to render the index of a new edition, larger and more accurate. The result has been, that some five hundred new titles have been added; with the addition of each one of which, was felt a livelier conviction than ever, of the importance of the lessons before respectfully suggested to students in Theology.

One of the branches of theological study, Ecclesiastical History, is so important and extensive, and demands so much more attention than it has received of late years, even in Europe, as to require, perhaps, a separate index. Should a wish for such an index be intimated, an attempt may be made to compile one. It is hardly possible to do justice to Ecclesiastical History, in an index so general as the following; a sprinkling of it, however, will be found there; especially in reference to the Fathers of the first five or six centuries, and the more important councils.

In the review and enlargement of the index, much assistance was derived from the Dictionnaire de Théologie of the Abbé Bergier, Paris edition of 1826, eight volumes octavo. This work was found to be amply deserving the reputation awarded it in Barbier's Bibliotheca:—"This is one of the best books of the kind. It is divided into three parts, viz.: Dogmatical Theology, Criticism on the Sacred Writings, and Ecclesiastical History; so that it is a sort of Theological Encyclopædia." In fact, the leading articles of Bergier, such as Faith, Tradition, Christianity, etc., are not mere Dictionary articles, but able treatises, enriched with quotations from numerous, and (though esteemed for different reasons) highly esteemed authorities. It is pretty strongly Roman Catholic; but on that account might not be unacceptable to many Protestant Divines, who rarely find access to cheap editions of those works of Roman Catholics, which are held in most repute.

The question has often been asked, How do you use this Common-Place Book? and, do you intend it for references solely? or for extracts in connection with them? The best answer which can be given is, to state my own practice. I sometimes enter very brief extracts in this Common-Place Book; but, generally, use another for this purpose. After first paging the *whole* book, I put a caption at the top of a page; devoting an entire page to a caption, and entering subsidiary topics in the margin. Thus, on opening my copy at p. 232, I find the caption 'Talmud,' and scattered along the margin, 'Of Babylon,' 'Of Jerusalem,' 'Mysteries of,' 'Summary of.' This, it is hoped, will be a sufficient reply to the many inquiries which have been made. *One* page will, in many cases, be found insufficient for a caption; and for *all* a page is by no means too much, to afford distinctness and ease of reference. When every page has a caption, let a second book be taken, and covered with titles, *not used* in the former one, till a place of reference is found for every thing. The student may be assured, that although the books seem costly, they will, in the course of a few years, save him time enough, toil enough, and fretting enough, to be worth an hundredfold his money.

Cambridge, Massachusetts, *July* 24, 1833.

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* Perhaps some would say "Semi-Episcopalian" ought to come in, too.

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